will and purpose in the creation of what is called Human
Love. The highest human love known to us, which is most
manifest in devotion and self-sacrifice for the true welfare
of others, is inconceivable of any being who is not loving;
no one can understand love who has not felt it; therefore
if our love has come from God, it is only because He is Himself
loving in the highest degree and has made us partakers of
this unspeakable gift.
Only a Living God, only a Personal God, only a God
who knows and cares for the real needs of His children can
be a Loving God. Only He, who dwelling in the light which
" *shines above the heaven, higher than all, higher than everything*
in the highest world, beyond which there are no <)ther worlds,"
(Chandogya^ and which no man can approach unto, neverthe-
less, dwells in the heart of all, more particularly in the
hearts of the contrite and lowly, and is closer to every soul
than, any other soul can ever be ; only a God like that can be
a true Object of Worship, a trustworthy God, a faithful
Friend and an infinitely tender and pitiful Father.
An impersonal Author of the Universe is therefore
impossible. A God who does not know that

He exists,
who does not know that anything else
exists, who has neither
will nor purpose, is not a God at all. There
is no God at ^.11,
unless He be a Person, a Living God, a
Loving and Righteous
God, who knows everything and has will
and purpose in all
He does or causes to be done.

The Rishis therefore touched the zenith
of their penetrating
insight and devotional fervour when they
declared God as
the *"Golden Per'son, the bright Immortal
Person, dearer than son,
dearer than wealth, dearer than anything
else, nearer than the
limbs and organs, closer than the heart
and the life R^lse,
sweeter than all physical enjoyment."* {c
*Thou art our Father,
Thou art ow Mother, Thou art our beloved
friend; Thou
art the source of all strength. Thou art He
that beareth the*